

THE
CAMBRO-BRITON.

FEBRUARY, 1821.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

THE TRIADS.—No. XVI.

—♦—
TRIADS OF THE ISLE OF BRITAIN*.

LXIX. THE three Fleet-owners of the Isle of Britain: Geraint, the son of Erbin; Gwenwynwyn, the son of Nav; and March, the son of Meirchion: and each of the fleet-owners had six score ships, and six score mariners in each ship.

[Triad xx of the first series, and xxv of the second end with the names, without the illustration, which probably may be the comment of the copyist of the series in the text above.—Geraint ab Erbin, a prince of Devon, in the sixth century, is often mentioned by the ancient poets; and he is the hero of one of the Mabinogion tales, as one of the knights of Arthur. The red book of Hergest, in Jesus College, Oxford, contains a history of Geraint, entitled “Ystoria Gereint fab Erbin.” Among the poems of Llywarch Hen is preserved a long elegy on this hero, in which the bard speaks of him in a strain of high panegyric: and we learn from the same authority, that Geraint was slain in the battle of Llongborth, while fighting under the banners of Arthur.—The history of the other two admirals is involved in darkness; though their names sometimes occur in our old writings].

LXX. The three Front-leaders of Battle of the Isle of Britain: Trystan, the son of Tallwch; Huail, the son of Caw of Prydyn, the lord of Cwm Cawlwyd; and Cai, the son of Cynyr Ceinvarvog [Shining-beard]: and one person was supreme over those three, and that one was Bedwyr, the son of Pedrawg.

[Triad xxvi of the first series agrees with the above; but xxiii of the second series is thus—“The three Frontlet-ones of the Isle of Britain: Gwair, the son of Gwestl; and Cai, the son

* Arch. of Wales, vol. ii. pp. 68, 9. Tr. 68—59.

of Cynyr; and Trystan, the son of Tallwch."—All these personages are honoured by the frequent notices of the bards; and they are also among the principal heroes of the Mabinogion. Trystan is mentioned in four other Triads, and is the Sir Tristrem, in the English romance, by Thomas of Ercildown, which was edited by Sir Walter Scott a few years since.—Huail belonged, during the latter part of his life, to the congregation of Catwg; and became afterwards one of the saints of the British church. There is a church dedicated to him in Herefordshire.—Cwm Cawlwyd is presumed to be identified in *Glenco*, a place rendered notorious in English history; for *Cwm* and *Glen* are nearly synonymous terms; and *Llwyd*, added to *Caw*, means *Gray*. Prydyn is the name for Scotland, but generally exclusive of the Alban, or Highlands.]

LXXI. The three Naturalists of the Isle of Britain: Gwalchmai ab Gwyar, and Llecheu ab Arthur, and Rhiwallawn Wallt Bannadlen: and there was nothing, of which they did not know its material essence, and its property, whether of kind, or of part, or of quality, or of compound, or of coincidence, or of tendency, or of nature, or of essence, whatever it might be.

[Triad x of the first series simply records the names; and the verbose illustration, in the above Triad, must be considered, as in Triad LXIX, the gloss of some transcriber. This Triad is not in the second series.—Gwalchmai, Llecheu, and Rhiwallon Broom-bush Hair have been the frequent theme of bards; and the first two fill an eminent part in the Mabinogion. Llecheu was slain in the battle of Llongborth.]

LXXII. The three Pillars of Battle of the Isle of Britain: Dunawd Fur, the son of Pabo Post Prydain; Gwallawg, the son of Lleenawg, and Cynvelyn Drwsgl: that is, they were skilled in the disposition of the order of battle, and were battle leaders superior to all others that ever were.

[Triad xi of the first series merely records the names, without the explanation; and Triad xxxi of the second series is thus—"The three Pillars of Battle of the Isle of Britain: Dunawd, the son of Pabo; and Cynvelyn Drwsgl; and Urien, the son of Cynvarch."—This Dunawd and his father had churches dedicated to them. The grave of Pabo, under a stone bearing an inscription round his effigy, is still to be seen at Llan Pabo, in Anglesey; and a copy of the monument is given by Rowlands, in his *Mona Antiqua*. Pabo post Prydain was, about the year 500, a chief of North Britain, where he was engaged, as commander against the

Gwyddelian Fichti. He was afterwards compelled to seek an asylum in Wales, and had possessions given him in Anglesey; here he led a holy life, and became eventually one of the British Saints.—His son Dunawd, above commemorated, is recorded in *Brut y Breninoedd*, or *Chronicle of the Kings*, as one of the chieftains that attended Arthur at his great feast at Caerleon, after his conquest of the island. Dunawd is also supposed, with his sons Deiniol, Cynwyl, and Gwarthan, to have founded the celebrated college of Bangor, in Flintshire, called from him Bangor Dunawd, but more commonly known by the name of Bangor Iscoed.—Some annotators have given their opinion that Gwallawg was the same person as the celebrated Galgacus; but he appears to have lived some centuries later, and is supposed to have resided in the vale of Shrewsbury.—Cynvelyn was a warrior of the sixth century, to whom the epithet of Trwsgl, or the Stumbler, is given, to distinguish him from the first Cynvelyn, or the Cunobelinus of the Roman historians.]

LXXIII. The three Bulls of Conflict of the Isle of Britain: Cynvar Cadgadwg; the son of Cynwyd Cynwydion; and Gwenddolau ab Ceidio; and Urien, the son of Cynvarch: that is, they were wont to rush on their foes like a bull, and it was not possible to avoid them.

[This Triad only occurs in the first of the other series; and that also without the explanation of their qualities. Gwenddolau, or Gwenddolen, as in some copies, was a North Briton, whose territory was within the forest of Celyddon; and he was the patron of Merddyn Wyllt, better known to the English readers by the name of Merlin.—The other personage, Urien Rheged, has been celebrated by many bards; and more particularly by Taliesin, who dedicates several of his odes to him. His original patrimony was in Cumberland, which he yielded to the growing power of the Saxons, and sought refuge with the chieftain of Morganwg, in South Wales, where he had lands given him, on which he bestowed the name of Rheged, being that of his lost possession. Towards the close of his life he became an inmate of Catwg's college at Llancarvan, the general resort of the expatriated chieftains of Cumbria during the fifth and sixth centuries. Urien fell by the hand of Llovan Llawdino, who is, therefore, styled in the Triads one of the three atrocious assassins*. According to Llywarch Hen, who wrote an elegy on the death of

* See CAMBRO-BRITON, No. 13, p. 2.

Urien, it was by decapitation that Llovan committed this foul deed *.]

LXXIV. The three Bull Princes of the Isle of Britain: Elmur eil Cibddar; and Cynhaval, the son of Argad; and Aväon, the son of Taliesin, Chief of Bards: these three were bards; and there was nothing that they dreaded in battle and conflict, but they rushed forward, not regarding death.

[Triad XIII of the first series simply records the names, and that they were three bards, and designates Elmur as the son of Cadair, or Cadegr, instead of Cibddar. Triad XXVII of the second series has the names thus—"Adaon vab Taliesin, and Cynhaval vab Argad, and Elinwy vab Cardegyr." Adaon and Cardegyr are evident mistakes for Avaon and Cadegyr. They were distinguished among the warriors of the sixth century. Avaon is commemorated in another Triad as one of the three warriors, that continued slaughtering on their graves. And that he was, like his father, gifted with the *awen*, may be inferred from the following memorial of him:—"Hast thou heard what Avaon sang, the son of Taliesin of honest muse: the cheek cannot conceal the affliction of the heart?"]

LXXV. The three Arrogant Ones of the Isle of Britain: Sawyl Benuchel [the Lofty-headed;] Pasgen, the son of Urien; and Rhun, the son of Einiawn: and the most arrogant above every thing arrogant was their arrogance, by which means they brought anarchy into the Isle of Britain; and those, who were influenced by that anarchy, became connected with the Saxons, and they ultimately became Saxons.

[Triad XVIII of the first series merely records the names. Triad XXXIV of the second series is thus—"The three Arrogant Ones of the Isle of Britain: Gwibai, the Arrogant; Sawyl the Lofty-headed; and Rhuvawn Bevyr, the Arrogant." The name of Sawyl only, in this series, agrees with those of the Triad in the text. Gwibai is not known, otherwise than as being mentioned here. Rhuvawn occurs in other Triads, and often in the poets, and is supposed to have been contemporary with Sawyl and Pasgen, about the middle of the sixth century. A farther notice of him may be seen in the first volume of this work, p. 205. Of Sawyl, Pasgen, and Rhun nothing more is known than what is stated in this Triad.]

* It would seem, that there was a hue and cry after the murderer, from the following lines of the venerable bard.

"There is a commotion through all the country,
In search of Llovan with the destroying hand."

TRIADS OF WISDOM*.

131. The three foundations of art : reason, motive, and necessity ; and from these three arises every arrangement of sciences and arts ; and there is nothing which can go contrary to them.

132. The three bogs of ignorance, and whosoever shall stick therein will not know much of what he ought : pride, lust, and improvidence.

133. The three bridges over those three bogs : benevolence, generosity, and diligence†.

134. Three things that blast genius and knowlege : levity, timidity, and petulance.

135. The three incongruities of wisdom : pride with happiness ; debauchery with health ; and levity with discreet mirth.

136. Three things that it were impossible they should be constantly with any one person soever : strength, happiness, and discretion.

137. Three things that every person ought to talk about differently : much about what he loves, and what he obtains as a favour ; little about such as do not love him, and what he meets with of disfavour ; and nothing as to what he may himself do of favour to a friend, or of disfavour to a foe, or to such as may not love him.

138. There are three divine actions : succour to the feeble and poor ; favour to a foe ; and courageously suffering in the cause of every right.

139. Three things that ought to be nicely observed in every man : the talk concerning him ; his appearance ; and his own talk as to other persons and things.

140. The three efficiencies of every thing from the commencement : necessity, choice, and chance ; and from one or other of them doth come and is done every thing.

THE WISDOM OF CATWG.

A MAN'S CHOICE THINGS‡

This was addressed by Catwg the Wise to his father Gwynlliw Vilwr, the son of Glywis, the son of Tegid, the son of Cadell Deyrnllwg.—

* Arch. of Wales, voll. iii. p. 213.

† Another copy has gentleness, generosity, and diligent exertion.

‡ Arch. of Wales, vol. iii. p. 50.

His house free from wet :	His hound swift :
His farm compact :	His hawk full of avidity :
His land pleasant :	His oxen strong :
His bed soft :	His cows of one colour :
His wife chaste :	His sheep of kindly breed :
His food wholesome :	His swine long :
His drink small and brisk :	His household moral :
His fire bright :	His home orderly :
His clothes comfortable :	His bard learned :
His neighbourhood peaceful :	His harper fine of feeling :
His servant diligent :	His mill near :
His maid handy :	His church far :
His son sincere ;	His lord powerful :
His daughter accomplished :	His king just :
His friend faithful :	His spiritual father discreet ;
His companion without deceit :	And his God merciful.
His horse gentle :	

THE EXCELLENCIES OF A MANLY CHARACTER*.

Truisms delivered by Catwg to Taliesin.

1. To be wise in his dispute :
2. To be a lamb in his chamber :
3. To be brave in battle and conflict :
4. To be a peacock on the street :
5. To be a bard in his chair :
6. To be a teacher in his household :
7. To be a council in his nation :
8. To be an arbitrator in his vicinity :
9. To be a hermit in his church :
10. To be a legislator in his country :
11. To be conscientious in his action :
12. To be happy in his life :
13. To be diligent in his farm :
14. To be just in his dealing :
15. That whatever he doeth be to the will of God.

* Arch. of Wales, vol. iii. p. 60. This is only a more enlarged copy of the "Qualities of a Gentleman" inserted in the last number, p. 228. One of the former qualities, however,—“to be a lion in the field,”—is wanting in the list here translated.

ANSWER OF CATWG TO TALIESIN*:

I should be glad to know more than I do concerning thee: tell me what sort of a man thou art, said Taliesin to Catwg. In reply to him Catwg said—Thou oughtest to know better concerning me than I myself; for thou hearest as to me behind my back what never came to my ear, and to the country it belongs to judge; and it is not I, nor is it any one else, that knows the whole truth about himself.

ANCIENT LAWS.

IN the sixteenth number of the CAMBRO-BRITON† a brief account was given of the institution by Hywel Dda, or Howel the Good, of the famous code of laws, which pass under his name. And, as these were compiled as early as the tenth century, they necessarily form a record of the manners and customs of that period, interesting at once to the antiquarian and the historian. Nor is it to the native of Wales only that this ancient document is of importance: the English scholar may also find it of considerable utility in the light it throws on the early jurisprudence of his own country. For it is well known, that the more ancient laws of Wales, which formed the ground-work of those enacted by Hywel, were communicated by Aserius Menevensis‡ to King Alfred at the time, when that celebrated legislator was about to lay the foundation of the English constitution. And a congeniality of principle between the Welsh and English laws in some important particulars may serve to confirm this fact, however difficult it may be, from the refined improvements, which the revolution of so many ages has produced in the latter, to trace, in all instances, this original resemblance. On every account, therefore, the Laws of Hywel, whether as a subject of curious or of useful speculation, possess particular claims on the attention of the learned, as well as of the general, reader; and it falls peculiarly within the province of this work to contribute, as much as possible, to their promulgation.

The Laws of Hywel have, indeed, as stated on a former occa-

* Arch of Wales, vol. iii. p. 76.

† Page 146.—ED.

‡ For notices of Aser, presumed by some to be identified with Geraint Vardd Glas; see the former volume, pp. 234 & 329.—ED.

sion, been already translated into Latin by the learned Dr. Wotton; but, as far as the mere English reader is concerned, this version possesses no advantages over the original, even if the scarcity of the work be left out of consideration. And it is, moreover, worthy of notice, that the MS., from which Wotton's translation was made, is not the most perfect of the numerous copies still extant, and many of which are to be regarded rather as commentaries on the spirit of these laws, than as accurate transcripts of them. Indeed, as there is a variation between all the existing MSS., it is probable, that none of them preserve the actual phraseology of Hywel's ordinances, as they were originally framed; but, as almost all appear, on the other hand, to have been written while the laws were in force, full credit may be given to their authenticity, as retaining the substance, if not in all cases the precise diction, of these ancient records*.

The MS., from which the following translation has been made, is preserved among the Cotton Collection in the British Museum, and does not appear to have been consulted by Dr. Wotton, although considered to be, as far as it goes, one of the fairest and most complete extant†. The translation itself is extracted from the Cambrian Register, in the first and second volumes of which work the performance was commenced, without being afterwards brought to a close. A few verbal alterations, however, are here adopted, together with some additional notes‡ and other slight variations: and it is, at present, intended to continue the translation in the successive Numbers, and to supply the deficiency of the Cambrian Register, so as to present, as far as may be practicable, a complete version of these valuable remains, with which view, a collation of other authorities, where opportunities offer, will not be neglected. In conclusion of these prefatory remarks it may be proper to state, that this code of Laws consists of three

* A copy of these Laws was deposited in each of the Royal Palaces, those of Dyved, Powys, and Gwynedd, which provinces were, eventually, united under the dominion of Hywel.—ED.

† This is the opinion of the writer of the Translation in the Cambrian Register; and, on an inspection of the MS., it appears to be justified. There is likewise a valuable copy in the Welsh School, to which occasional reference will be made in the subsequent notes, under the initials W. S. M. The Cotton MS is entitled "Cleopatra, B. V. Plut. xix A.;" and the copy of the Laws occupies from p. 165 to 221.—ED.

‡ The additional notes will be distinguished, as this is, by the Editor's initials. The others, not so distinguished, are transcribed *verbatim* from the Cambrian Register.—ED.

divisions, embracing, severally, 1. the Royal Prerogative and Economy of the Court: 2. the Affairs of Civil Jurisprudence: and, 3. the Criminal Law.

* * *

THE LAWS OF HYWEL DDA.

THE King of Wales, Hywel the Good, son of Cadell, hath done this by the grace of God, prayer, and fasting, when Wales was in his possession according to its boundary: the sixty-four hundreds of South Wales, the eighteen hundreds of North Wales, the sixty townships of Trachyrcell, and the sixty townships of Buallt. And within that limit nobody's word went before his word; but his was superior to all*.

As bad customs and bad laws existed before his time, he thereupon summoned six men out of every commot in Wales, and brought them to him to the White House†, together with seven score crosiers, between bishops, archbishops, abbots, and good instructors, to frame wholesome laws,—to annul those, that were become corrupt before his time, and to enact good ones in their stead, and thus to give stability to his name. And, out of that number, twelve of the wisest laymen and one scholar were selected to make the laws‡.

Thus, when they had finished framing the institutes, they imprecated the malediction of God, and of that assembly, and of Wales in general upon whosoever should violate them§.

* From the territory, here described, it may be inferred, that these Laws were framed before Hywel became possessed of the full sovereignty of Wales, which was in the year 940, on the death of Idwal Voek, Prince of Gwynedd, of which province eighteen hundreds only are above enumerated as being under the dominion of Hywel.—ED.

† We recognise this spot at the ruins of Whitland Abbey, above Tenby, on the little river *Tav* in Carmarthenshire. Some copies of the Laws say, that *Ty Gwyn* was a house for the conveniency of hunting, made of white rods.

‡ The W. S. M. is different.—It says, that four, out of the six, from each *commot*, were laymen, and the other two were scholars.

§ When the assembly had settled the Laws, which it judged proper to be established, Hywel gave them his authority, and commanded, that they should be scrupulously observed. Hywel also, and the wise men, who were with him, desired their malediction and that of all Wales upon such as transgressed the Laws; and they invoked a malediction upon the judge, who should accept a bribe to bias a decision, and upon the lord who should give it.—W. S. M.

And this book was compiled by Morgeneu, and Cynverth his son*. The Laws of the Court were revised first, because they were the chief of all.

LAWS OF THE COURT.

The Twenty-four Officers of the King and Queen†.

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|---|---------------------------------|
| 1. Master of the Household‡. | 11. Crier. |
| 2. Domestic Chaplain. | 12. Door-keeper of the Hall. |
| 3. Steward of the Household§. | 13. Door-keeper of the Chamber. |
| 4. Judge of the Palace. | |
| 5. Falconer. | 14. Page of the Chamber. |
| 6. Chief Groom. | 15. Chambermaid. |
| 7. Chief Huntsman. | 16. Groom of the Rein. |
| 8. Steward of the Household to the Queen. | 17. Torch-bearer. |
| 9. Queen's Chaplain. | 18. Butler. |
| 10. Domestic Bard. | 19. Mead-brewer. |
| | 20. Officers of the Palace . |

* The following note, in Welsh, is written in the margin of the MS. "Cynverth, the son of Morgeneu, first wrote and arranged this book under the form and manner it bears." The note is subscribed "Jasp. Gruff. 1600," and is written in a hand comparatively modern with the rest of the book: It does not appear, who this Cynverth was; unless he was a son of Morgeneu, Bishop of St. David's, at the close of the tenth century.—ED.

† The order, in which these officers are placed, differs from that both in Wotton and in the W. S. M.: and there is also a variation in some of the names, together with the addition of eleven other officers, of an inferior nature, not included above. Of the twenty-four Officers of the Household sixteen are, in the W. S. M., appropriated to the King and the rest to the Queen. The translation of two or three names, in the list above given, will be found to vary from that in the Cambrian Register.—ED.

‡ The original is *Penteulu*, which is rendered, in the Cambrian Register, "Patron of the Family," with reference, perhaps, to the *Paterfamilias* of the Romans, though, it appears, erroneously. Dr. Davies, in his Dictionary, translates *Penteulu* by the words *Æconomus* and *Dispensator*: and in Mr. Owen's Dictionary it is rendered, more accurately, "President of the Household." The version, above adopted, is, however, the common appellation, and describes an office well known to most courts. In Wales it was filled some times by the heir to the throne, and always by one of the blood royal.—ED.

§ The original word is *Distain*, meaning one, who lays or spreads out, and is, accordingly, rendered by Wotton *Dapifer*. E. Llwyd renders it *Steward*, as above: and in that sense it is used in the Welsh Bible.—ED.

|| It does not appear what was the particular post of these "Officers of the Palace," who are called *Swyddwyr Lllys* in the original. They are not mentioned, as forming a part of the twenty-four, in the W. S. M. or in Wotton.—ED.

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| 21. Cook. | 23. Physician. |
| 22. Foot-holder*. | 24. Groom of the Rein to the Queen. |

Sundry Privileges†.

The Officers are entitled to have their woollen garments, of which they stand in need, from the King, and the linen garments from the Queen, three times in the year,—at Christmas, Easter, and Whitsuntide.

The Queen shall participate in all the fixed revenue of the King‡.

The Officers of the Queen have a proportion of one third with the Officers of the King.

The three persons, that offer an insult to the King, are—he, that violates his protection,—he, that kills one of his men in his presence,—and he that obstructs his wife §.

For such an insult to the King a hundred cows shall be paid on account of every hundred of the kingdom, and a silver rod with three knobs at top, that shall reach from the ground to the King's face, when he sits in his chair, and as thick as his ring-finger, and a golden bason, which shall hold fully as much as the King drinks, of the thickness of a husbandman's nail, who shall

* *Troediawg* is the original word, which, from the description given of the office, is properly translated "foot-holder." Wotton calls it *Pedifer*. According to another part of the Laws, the duty of the *Troediawg* was to hold the King's feet in his lap from the time he sat down at the banquet until he went to sleep, during which period he was to scratch the King and guard him from all accidents. This facetious employment reminds one of the Eastern courts, where something not very dissimilar is still practised. It would also appear, that the Spanish *siesta* was anciently not unknown in Wales. The Foot-holder is not among the twenty-four in the W. S. M.—Ed.

† The order of the MS. is here followed, though it does not appear to be very methodical. Should a separate English translation of these laws ever be published, a different classification would, of course, be necessary.—Ed.

‡ The King is bound to grant to the Queen a third of his income from landed property: and thus the King's officers are to yield one third to the officers of the Queen.—W. S. M.

§ An insult may be offered to the King in three ways: when his protection is violated, by killing a person who shall have sought an asylum with him; secondly, when one party kills a man belonging to the other at an interview between two kings on their neutral boundary; and, thirdly, by misusing his wife.—W. S. M. In other copies the latter expression is explicit,—*he that seduces his wife.*

have followed husbandry for seven years,—and a golden cover, as broad as the King's face, equally thick as the bason*.

The privilege of the Lord of Dinevor is to receive as many white cows, as would reach completely, one at the tail of the other, with a bull between every score of them, from Argoel to the Palace of Dinevor†.

The death of the King is compensated at three times as much as is paid for an insult to him; that is, by its triple augmentation.

By three means the Queen may be insulted: when her protection is transgressed, or when struck out of anger, or when a thing is taken by force out of her hand. And, thereupon, satisfaction shall be made to the Queen, equal in value to the third for an insult to the King, the gold and silver excepted‡.

The Heir Apparent§.

The Heir Apparent is the most honourable next to the King and the Queen.

He is to be a brother, or a son, or a nephew, as brother's son, to the King||.

* Instead of the payment being part in gold it is said to be all of the latter metal in the W. S. M., thus:—A golden rod as long as himself, of the thickness of his little finger, and a golden tablet as broad as his face and as thick as a husbandman's nail.

† The "Lord of Dinevor" was one of the royal titles: the curious privilege, here mentioned, must, therefore, have been one of the prerogatives of the crown.—ED.

‡ In the W. S. M. this is followed by—The King should have in his company thirty-six persons on horseback, the twenty-four officers, and the twelve residents by curtesy, besides his family, his select friends, his servants, his minstrels, and those, whom he maintains by his bounty; and that is called the King's retinue.

§ The original word is *Edlin*, which the Cambrian Register translates "Presumptive Heir;" there seems no good reason, however, why the more obvious designation, above adopted, should not be used, and which occurs as the version of the term in Owen's Dictionary. Dr. Davies renders it by *Hæres Regius*. The word is a derivation of *llin*, a line, and implies, literally, "one in the line of succession." Wotton, therefore, is not correct, when he calls it a Saxon word, and refers it to *Ædlinge*, signifying a Prince's son. It is quite as probable, if not more so, that the Saxon word was derived from the Welsh.—ED.

|| The members of the King are his sons, his nephews, and his cousins. Some say, that each of these is an *edlin*; others say, that no one is so but to whom the King shall give hope and prospect of succeeding.—W. S. M.

The protection of the Heir Apparent is to send the person out of the reach of danger.

The satisfaction for the insult and for the death of the Heir Apparent and the King are alike, except the gold and silver.*

The place of the Heir Apparent is in the hall opposite to the King on the other side of the fire.

Between the Heir† and the pillar, next to him, the Judge of the Court shall sit, and the Domestic Chaplain on the other side of him; and then the Chief Musician‡. After this there is no fixed place to any one in the hall.

The firemen and the collectors of the land revenue shall be in the lodging of the Heir Apparent.

The King is bound to defray the whole expenditure of the Heir Apparent in an honourable manner.

The lodging of the Heir Apparent and of the king's sons with him is in the hall.

It is the duty of the person, who has to provide firing, to kindle the fire, and shut the doors, when the Heir Apparent is gone to rest.

The Heir Apparent shall have a sufficient allowance on the three principal festivals.

The noble by privilege is to sit, at the King's side, on the Heir's right: every one shall sit as he pleases afterwards.§

* In another copy "except a diminution of one third." Perhaps, the gold and silver, here described, was then considered equal in value to the third part of the number of the cattle specified, as the satisfaction required for the King.

† The word, here translated "heir," is *gwrthrychyd*, which implies, literally, what is objective or apparent, an image, and is, therefore, used for an heir, as being, says Dr Davies, the image of the father. Wotton considers the word to be of the same import as *edlin*, and translates it *princeps designatus*. The difference, however, appears to be, that *edlin* is a specific, and *gwrthrychyd* a general, term.—ED.

‡ The station of the chief of song, or, to speak more modernly, the doctor of music, was honorary; for he was not one of the twenty-four officers. And his was a distinct post from that of the domestic bard, though some of the privileges are confounded together in most copies of the Laws. [The *Pencerdd* is described as a bard that had passed the chair, and, consequently, as taking precedence, in singing, of the domestic bard.—ED.]

§ Additions from the W. S. M.:—The *Edlin* is the third person, who may have a banquet in the court.—The attendants ought to stand in serving him in the same manner as before the King.—He ought not to be absent a night from the King.—His dogs and those of the King are of the same value.—The *Edlin* and the like near relatives shall depend upon the King, until they ob-

*Privileges of Protection.**

A privileged right of granting protection appertains to every officer.

The protection of the Queen is to send the person out of the limits of the country, without pursuit or obstruction.

The protection of the Master of the Household is to send the person out of the bounds of the commot.†

The protection of the Domestic Chaplain is as far as the nearest church.

The protection of the Steward of the Household is from the time he stands in his office until the last person shall have gone from the court to rest.

The protection of the Judge of the Palace is while the pleadings continue from the first cause until the last.

The protection of the Falconer is to the farthest range which his hawk takes to kill birds.

The protection of the Chief Groom is while the fleetest horse continues running.

The protection of the Chief Huntsman is to the farthest place that the cry of his dogs can be heard.

The protection of the Steward of the Household to the Queen is from the time he comes upon duty in the Queen's service until the last person shall have gone to rest from the apartment.

The protection of the Queen's Chaplain is as far as the next church.

The protection of the Domestic Bard is to conduct the person to the Master of the Household.

The protection of the Crier is from the first command of silence to the last.

The protection of the Door-keeper is to send the person the

tain land; and then they shall take the rank, appertaining to such land, except when they get possession of a villenage: in that case the tenure of the land shall be raised and become free.—No officer has any claim upon him in the three principal festivals for he is to have free attendance.

* This implies a right of giving an asylum to a transgressor of the laws, who seeks for refuge. In the W. S. M. the Protections are not classed together as they are here; but the Protection is put with the other privileges attached to each officer. [This right of affording protection or sanctuary was anciently known to most nations, and still prevails, to a partial extent, in some Catholic countries.—ED.]

† The *commot*, in the original *cwmmod*, was a subdivision of a *cantref*, or hundred, comprising twelve manors and two hamlets.—ED.

length of his arm and the length of his rod towards the Porter; for he is to receive him.

The protection of the Porter is to keep the person, until the Master of the Household comes to the gate to go to his lodging; and then the refugee shall walk unmolested until the last person leaves the court.*

The protection of the Door-keeper of the Chamber is to conduct the person to the Porter.

The protection of the Page of the Chamber is to defend the person from the time of going to gather rushes until the spreading of the king's bed is finished.†

The protection of the Chambermaid is similar to that of the Page of the Chamber.

The protection of the Groom of the Rein is from the time that the smith begins to make four shoes, with their sets of nails, whilst he shoes the King's steed.

The protection of the Torch-bearer is from the lighting of the first candle until the last candle is extinguished.

The protection of the Butler is from the putting of the cup in the liquor until he finishes serving the last person.

The protection of the Mead-brewer is from the time he shall prepare to make the mead until he puts it in the barrel.‡

The protection of the Officer of the Palace is from the time he shall begin to distribute the first dish until the last person shall obtain his share.

The protection of the Cook is from the time he bakes the first joint until he shall set the last joint before the King.

The protection of the Foot-holder is to defend the person from the time he shall sit under the King's feet until he shall go to the chamber.

The protection of the Physician is from the time he shall go,

* The name of *Porthawr*, or Porter, is not in the list of officers in the beginning, but *Drysawr y Neuad*, or Doorkeeper of the Hall, seems to be put in stead of it. [There is in fact a distinction between a Porter and Doorkeeper, the office of the former having reference to the outer gate, and the latter to an inner door, as that of a hall or chamber. The difference, indeed, between *gate* and *thor* in English, or between *porta* and *fores*, in Latin, fully exemplifies this distinction.—ED.]

† His protection continues from the time a person goes for a load of straw to put under the King, and whilst the bed is making and the clothes spread upon it, until he takes them off in the morning.—W. S. M.

‡ His protection continues from the time he begins to make a vat of mead till he has a covering over it.—W. S. M.

by the King's permission, to visit his patient until he shall return to the court.

The protection of the Groom of the Rein to the Queen is similar to that of the Groom of the Rein to the King.

[*To be continued.*]

BARDIC PORTRAITS.

MERDDIN.

OF all the names, connected with the early literature of Wales, there is none more remarkable than that of Merddin, whether it be with reference to his legitimate fame, or to those præternatural endowments, which the popular voice of ignorance or credulity has ascribed to his character. Under the appellation of Merlin, this ancient bard has long acquired with the world a sort of proverbial celebrity for certain necromantic qualifications, which, it is most probable, were originally inferred from that poetical enthusiasm, by which he appears to have been actuated. And it may also be, that the circumstances of his life, marked, as it was, by a singular waywardness of fortune, contributed their aid to the popular misapprehension, in which his name has been involved. And, thus, a sort of spurious and visionary renown has supplanted that genuine reputation, to which Merddin is entitled as one of the most eminent bards during an age, illustrious in the poetical annals of Wales.

Merddin ab Morvryn, or Merddin Wyllt, as he is generally called, to distinguish him from Merddin Emrys*, is reputed to have been the son of Madog Morvryn, who lived in North Britain during the sixth century: and, from the title of Caledonius, affixed to his name in some early records, it has been inferred, that he was a native of that part of the country, which bordered on the great forest of Celyddon, or Caledonia. But, wherever the precise spot of his birth may have been, it seems generally agreed, that it was in some part of the confines of Scotland†. The rank, which Merddin's family filled, does not particularly appear; but, if the authority of a Welsh poet of the fourteenth

* Merddin Emrys lived about a century earlier than Merddin Wyllt: a notice of him occurs in the former volume, p. 124.

† Some accounts, but of no apparent authority, ascribe his birth, respectively, to Dimetia, or Dyfed, and to the neighbourhood of Conway, Caernarvonshire.

century be of any weight, the bard was of the tribe of Meirchion*, a Cumbrian chieftain of eminence, and great-grandfather of the celebrated Llywarch Hen. It is discoverable, too, from a part of his own writings, that he was in possession of a considerable patrimony, and that he also acted in the capacity of a military chieftain, both which circumstances will come, more properly, under consideration in the sequel. It is likewise recorded of him, that he was, in his youth, a disciple of Meigant, who was himself a poet, and to whom one of the few surviving productions of that age is ascribed. Subsequently to his connection with Meigant, the bard appears, agreeably with the custom of that period, to have been taken under the patronage of Gwenddolau ab Ceidio, a prince of Clydesdale†, who, in one instance, evinced his regard for his *protégé*, by presenting him with an orchard, which forms the subject of the principal poem, that has descended to us under the name of Merddin‡. And in those rude times such a gift may have possessed a value, which the refinements of the present age make it difficult to appreciate, and which may, therefore, account for the impassioned strains, in which the poet records his patron's bounty, without having recourse, as some have had, to a mystical interpretation of the occurrence§.

During the whole of this period, it may reasonably be presumed, that the life of Merddin was spent in his native country: and, accordingly, we find the first important event, related of him, to be his engagement in one of those contests, so frequent in North Britain during that disturbed period, and to which allusion has already been made in the memoirs of the contemporary

* The poet, here alluded to, is Gwilym Ddu, who, in his Elegy on Trahaiarn, has the following lines:—

“ Good was the fortune of the song of Gwion the Divine,

Good was Merddin *with his descent from the Tribe of Meirchion.*”

† The name of Gwenddolau occurs in a former page of this Number, in the “Triads of the Isle of Britain,” where he is recorded as one of the three “bulls of conflict.” The Triads also distinguish him, on another occasion, as the head of one of the three “faithful tribes,” as his followers continued fighting for six weeks after he was slain.

‡ Merddin, in his Avallebenau, describes this orchard as containing 147 apple-trees “on the slope of a majestic hill, branching high and wide, and crowned with lovely foliage.”

§ Mr. Davies, in his “Mythology and Rites of the Druids,” undertakes to prove, that “these trees were purely allegorical, and imported the various secrets of Druidism.” How he has succeeded in this attempt may form the subject of some future inquiry.

bards, Aneurin and Llywarch Hen*. Merddin himself commemorates this circumstance in his *Avalleuau*, or Orchard, where he says,—

“ In the battle of Arderydd I wore the golden torques,”

a distinction, which proves, that he filled the rank of a chief upon that occasion. The battle of Arderydd, of which several notices have already appeared in the CAMBRO-BRITON†, was fought on the borders of Scotland, during the latter part of the sixth century, probably about the year 577. In this conflict, which the Triads describe as extremely sanguinary, Merddin's patron fought, on the side of the traitor Aeddan, against Rhydderch Hael, or Rhydderch the Generous, a prince of the Cumbrrian Britons, and seems thus to have deserted the cause of his countrymen, to aid the increasing power of the Saxons, of whom Aeddan is recorded as a confederate‡. However, if such was the fact, Gwenddolau soon found the reward of his treachery; for he was numbered among the victims of this disastrous conflict, and with him fell also four of the brothers of Merddin, whose death the bard pathetically laments. Nor were these the only afflicting consequences he had to deplore, since it may be collected from his principal poem, that his nephew, the son of his sister Gwenddydd, who had probably espoused the cause of Rhydderch, was slain by the bard's own hand in this fatal encounter, as appears from the following passage,—

“ Worse hath befallen me without hope of deliverance,
The son of Gwenddydd is slain, my hand hath done it.”

And, to fill up the measure of the bard's sorrows, his patrimonial territory is described as having been also sacrificed to the triumph of Rhydderch§.

This complication of calamities seems to have operated, with an instantaneous and poignant severity, upon the ill-omened bard: he became at once inaccessible to all consolation, and, in a fit of mental distraction, flew from the habitations of men to

* See the former volume, pp. 91 and 287.

† See vol. i. p. 442., No. 13. p. 10., and No. 17. p. 218.

‡ For this reason Aeddan is described in the Triads as one of the three “Ar-rant Traitors” of Britain.—See vol. i. p. 441. He is also commemorated as having achieved one of the three “exterminating slaughters,” in ravaging the territory of Rhydderch, above noticed.

§ Rhydderch is described in the Triads as chief of Alclwyd, supposed by some to be the present Dunbarton.

take his abode with the beasts of the forest. It was in the great wood of Caledonia that he is reported to have sought, in this extremity, the alleviation, or the indulgence, of his overwhelming distress: and the picture, which he has drawn of his sufferings, is a sufficient proof of their acuteness and their variety. It presents a strange mixture of frenzy, grief, and remorse, accompanied by such a spirit of poetical enthusiasm, as may well have afforded a pretext for imputing to him that supernatural inspiration, of which he has since had the credit. It must have been under the impression of the mingled feelings, above noticed, that he made the following exclamations in his *Avallenau*, the greatest part of which poem is of the same plaintive tenour:—

“For myself, I am a wild horrible screamer;—

I am pierced with anguish, and have no raiment to cover me.”

“Gwenddydd does not love me, she never greets me,

I am detested by the chiefs of Rhydderch;

I have ruined his son and his daughter*,

Death relieves all, why does he not visit me?”

In addition to this internal evidence of the event, now under consideration, from the productions of Merddin himself, we have also the testimony of other writers, and of which that of Geoffrey of Monmouth, in a long Latin poem, written in the twelfth century, entitled the “Life of Merddin,” is the most remarkable†. This poem, which is addressed to Robert, Bishop of Lincoln, commences with the following lines:—

“Vatidici vatis rabiem, musamque jocosam

Merlini cantare paro: tu corrige carmen,

Gloria pontificum, calamos moderando Roberte.”

The poem then proceeds to detail the divisions, that had taken place among the Cumbrian chiefs, and more particularly the disastrous fight of Arderydd; and, after dwelling upon the losses sustained by Merddin on that occasion, his flight to the woods and his mode of life there are depicted in strong colours. He is described as making herbs, roots, and berries his only sustenance, and as having, in a word, exchanged the habits of a human be-

* The precise meaning of this allusion cannot be discovered, on which account no use has been made of it in this memoir.

† This poem, which has never appeared in print, may be found amongst the Cotton MSS. in the British Museum, “Vespasian, E. 4.” p. 113. to p. 139.

ing for those of a savage. This part of the poem concludes with the following passage:

“ Fit sylvester homo, quasi sylvis deditus esset,
Inde per æstatem totam, nullique repertus,
Oblitusque sui, cognatorumque suorum,
Delituit sylvis, obductus more ferino.”

It was from the events of this period of his life, that the bard acquired the name of *Wyllt*, or Wild, an appellation, which may have contributed, with the circumstance previously noticed, to the romantic and ambiguous light, in which his character has been viewed.

It cannot be ascertained how long the bard continued an inhabitant of the Forest of Caledonia; but it must, in all probability, have been for a considerable period, as it is related of him, that he was frequently visited there by his sister Gwenddydd, and also, that the greatest portion of his poetical effusions were composed in that dreary retreat. The next important memorial of him is his removal to Wales, whither, it is most likely, the growing power of the Saxons had driven him in common with so many more of his countrymen. And, here, it cannot be a matter of surprise to learn, that he should have sought an acquaintance with the renowned Taliesin, at that time the most eminent of the Welsh bards. Accordingly we find, among the productions ascribed to that poet, a Dialogue between him and Merddin*, which, by whomsoever written, is to be regarded as an evidence of that intimacy, which a congeniality of talent and feeling must have rendered so natural. Geoffrey of Monmouth also, in the Latin poem already quoted, bears testimony to the fact, as in the following lines, in the first of which Merddin is supposed to address his sister Gwenddydd:—

“ O dilecta soror, Telyesinoque venire
Præcipe, namque loqui desidero plurima secum.
* * * * *
Venerat interea Merlinum visere vatem
Tunc Telyesinus, qui discere missus ab illo
Quid ventus nimbusve foret, nam mixtus uterque;
Tunc simul instabant, et nubila conficiebant.”

And the Triads, as if to offer an additional proof of the friendship of the two poets, associate them with Merddin Emrys as forming the three Christian bards of the Isle of Britain.

* Arch. of Wales, vol. i. p. 48.

From a concurrence of the most credible accounts it appears, that the remainder of Merddin's life, after his arrival in Wales, was spent there, and that he drew his last breath in the Isle of Enlli, or, as it is more commonly called, Bardsey. This island was, in that age, the general retreat of bards and religious devotees, of whom, at different times, about twenty thousand are traditionally reported to have been buried within it. There, too, it is affirmed upon good authority, were laid the remains of Merddin ab Morvryn, who, although a native of another country, may, both from his language and descent, be claimed by Cymry, as forming one of the brightest constellations in their poetical galaxy. He died about the conclusion of the sixth century, having previously, as is supposed, united the reputation of a saint with that of a bard.

The fame of Merddin, as a poet, has been, for the most part, misrepresented even by those, who have professed to understand his productions: by some it has been exaggerated, and by others estimated much below its actual merit. There are six pieces preserved, under his name, in the Welsh Archaiology, of which the following are the titles in English:—Ode to Yscolan—Merddin's Oracles from his Grave—Invocation to Pigs—Dialogue between Merddin and his Sister—The Apple-Trees or Orchard—and The Impulses*. Of these one or two, from the inferiority of their poetical merit and other circumstances, do not appear to be justly ascribable to Merddin; but there seems no real ground for rejecting, as Mr. Turner has done, all but the *Avallenau*, or Orchard. The *Hoianau*, or Invocation to Pigs, and the Ode to Yscolan have an equal claim to be considered as genuine; and it is not improbable, that the Dialogue between Taliesin and Merddin, above noticed, and published in the Archaiology among the works of the former poet, belongs in reality to the latter. Most of the poems, here particularized, abound, as may be expected from the early age in which they were composed, in unintelligible and mystical allusions, the latter borrowed, perhaps, in a great degree from the Druidical institution. Yet there are, on the other hand, many historical notices, both with respect to the age, in which the poet lived, and to the times immediately preceding; and some of which are narrated with an air of prophetic enthusiasm, not uncommon to the poets of other countries, but which, in Merddin's case, assisted to produce the popular

* These poems are published in the first volume of the Archaiology, p. 132. to p. 154. and at p. 527.

delusion respecting him, which has been already adverted to. However, there was no more reason for this than there is for ascribing the same qualities to Horace, because he spoke prophetically of the destruction of Troy in his Ode, commencing—

“ Pastor cùm traheret per freta navibus.”

In the same spirit Merddin, alluding to the Battle of Camlan, fought, perhaps, just before, says in his *Avallenau*,—

“ My prophetic song shall announce the return
Of Medrawd and Arthur, monarch of the warlike host;
Again shall they rush to the battle of Camlan;
Two days shall the battle last,
And seven only shall escape from the slaughter.”

Arch. of Wales, vol. i. p. 153.

As examples of the poetical beauty of some of Merddin's productions, the following passages, also from the *Avallenau*, may be selected even under all the disadvantage of a literal English version:—

“ Sweet apple-tree, of vigorous growth and of verdant foliage,
Spreading are thy branches, lovely is thy form;
Ere the desolations of murderous war caused me to rage with
grief,
How beautiful was the sight of thy mantle of lively green!
Yet shall my prophetic strains announce the day,
When my wrongs shall be avenged by a mighty legion,
The valiant armies of Pengwern*, fierce in conflict, glowing
with the animation of mead.”

Ib. vol. i. p. 151.

The following is the concluding stanza of the same poem, which is thought to have contained, originally, as many stanzas as there were trees in Merddin's Orchard, the number of which is mentioned in a preceding note.

“ Sweet apple-tree, loaded with the most delicious fruit,
Growing in the solitary wilds of the woods of Celyddon,
All seek thee for the sake of thy produce, but in vain;
When Cadwaladr comes, in league with the lord of Rheon,
And Cynan† comes, to oppose the career of the Saxons,

* The ancient name for Shrewsbury, which was, in the time of Merddin, the seat of the Princes of Powys.—See CAMBRO-BRITON, vol. i. p. 290.

† We have no other notice of any chieftain of the name of Cadwaladr, as contemporary with Merddin; but the name of Cynan occurs, in the “Chronicle of the Kings,” as king of Britain about 544, at which time Merddin was living.

Then shall the Cymry be again victorious, led by their noble
and majestic chieftain,
Then shall every one repossess his own,
Then shall the sounder of the horn of gladness proclaim the song
of peace, and halcyon days."

Arch. of Wales, vol. i. p. 153.

Ere this article is brought to a close it may not be uninteresting to collect a few of the notices, that occur of Merddin in the early bards and other writers, and which are of particular value in proving the degree of reputation he enjoyed during times, when the opportunities of estimating it must have been more favourable than at present, whether from the more abundant remains of his works, or from such other obvious causes, as must have rendered them less obscure than they have since become.

The Latin poem of Geoffrey of Monmouth, who was consecrated Bishop of Llandav in 1152, has been already cited: and it may here be observed generally, that it dwells, in many instances, on the merit of Merddin as among the most celebrated poets of his day.

To him succeeds, in chronological order, Giraldus Cambrensis, a learned writer in Latin, who lived from 1145 to 1215, and who, in one of his works has the following passage:—"The fame of Merddin, surnamed Caledonius or Sylvester, has hitherto been very distinguished. The memory of his prophecies has been retained among the British bards, whom they call poets, verbally by many, and in writing by a few."

Davydd Benfras, a bard, who flourished during the same period as Giraldus, thus commences his sublime Ode to Llywelyn*.

"Creator of that glorious light,
Which sheds around its vivid rays,
And the pale moon, which rules the night,
O, deign to animate my lays!
O, may my verse like Merddin's flow,
And with poetic visions glow!"

Iorwerth Vychan, who wrote about the close of the thirteenth century, has the following passage:—

"More precious, with the splendid bards, every long day,
Than when Merddin, of profound learning, sang of Gwen-
ddydd."

* A translation of this Ode may be seen in the former volume, p. 470.

Rhisierdyn, a poet contemporary with the last, evinces the respect, in which he held the productions of Merddin, by the following line:—

“I will preserve, in honoured authority, the memorials of Merddin.”

And, lastly, Sevnyn, a bard of the succeeding century, thus commemorates the reputation, in which the Caledonian poet was held in his time.

“May I possess the faculty of amusing speech,
Copious as the highly gifted effusions of Merddin’s imagination.”

It may be fairly presumed from these quotations, and which, if space permitted, might be considerably augmented, that the works of Merddin were formerly much esteemed for their poetical merit, without reference to that mystical character, which has since been imputed to them, in common with the productions of other ancient bards. That many of these venerable remains contain allusions to the obsolete and obscure mysteries of the Druids it would be vain to deny; but it belongs to the writer, who entertains a due respect for our ancient literature, to rescue it from those imputations, which would confound its varied merits in one mass of unintelligible mysticism, and which would have the still more injurious effect of erecting the ideal temple of fable upon the ruins of the fair fabric of history*. And, with a view to this, it must not be forgotten, that Merddin, like his bardic cotemporaries, lays claim to the character of an historian as well as to that of a poet.

* *

ETYMOLOGY.

THE WORD “ANT” AND ITS SYNONYMS.

To the EDITOR of the CAMBRO-BRITON.

IN my wandering, which you, Sir, were so indulgent as to ad-

* It was intended to close this imperfect notice of Merddin with an examination of the opinions here alluded to, and which are entitled to respect from the degree of learning and ability, with which they have been enforced. However, want of room has made it necessary to postpone this design until some future occasion, when, perhaps, it may be deemed advisable to enter into a regular investigation of the mystical and mythological character, ascribed to our ancient poems.

mit an account of into the CAMBRO-BRITON for this month, an ant hill attracted my attention, the perpetual motion of which produced also an emotion in me, so as to cause an extension of my progress ; and the result is now offered to your editorial inspection, under a presumption that it may appear as an appropriate continuation of my erratic journal.

On the names of the ANT.

This little insect has been, proverbially, exhibited to shame the sluggard, as being a pattern of industry, or, to illustrate my present purpose, what may be abstractedly termed motion : and it is a curious coincidence, that the several appellations given to it in the Welsh, and perhaps in most languages, are words significant of such a moving principle. The terms *ant*, *pismire*, and *emmet*, in a language so formed as the English is, present to the mind no abstract meaning whatever ; therefore they may fairly be claimed as Welsh words, should they be demonstrated as appropriately bearing a descriptive sense in that language ; and more especially so, when it can be proved, notwithstanding the contrary *dictum*, pronounced, under a total ignorance of that language, by a Johnson and a Tooke, that about one half of what may be considered the original stock of English words are derived from it *.

ANT.—This is to be identified with the Welsh ANT, *they go*, *they will go*, the root of which is A, *going*, or *present motion* ; as, A EI DI ? *going wilt thou go ?* A ANT HWY ? *going will they go ?* AV PAN ANT, *I will go when they go*. Than this elementary word, taken as a noun, there cannot be a more fit name for the emmet †.

* There is, no doubt, much truth in this observation : and it is, consequently, certain, that Johnson's Dictionary, however great and well-merited its celebrity, would have been rendered still more valuable, had its learned author possessed even a moderate knowledge of the Welsh tongue. For it is truly extraordinary, into what extravagancies he, in common with other lexicographers, has fallen from his ignorance on this point. The same remark applies also to the erudite works of Vossius, Spelman, Junius, and all other etymological writers, who, in their blind and exclusive attachment to certain languages, seem to have forgotten, that such a one as the Cimbric, at one time the language of Europe, ever had an existence. An etymological work, upon the plan suggested in the last Number (p. 238), under the title of a "Cimbric Lexicon," is a great desideratum in the philological literature of Europe.—ED.

† Junius derives "ant" from the Saxon *æmett*, first contracted to *æmt*, and

EMMET.—We may boldly challenge this as being the Welsh word *YMOD*, motion, which, prior to the introduction of the y into our alphabet, was written *emmod*; and it therefore requires no farther explanation.

PISMIRE.—This is a compound word, from the Welsh *peues*, earth, and *myr*, motions, or ants, and exactly corresponding with *morgrug*, a tump of motion, or ant hill, which is our common aggregate plural for ants*.

FORMICA.—Etymology has assigned the Greek *μυρμηξ* as the original of this name: but, by the strict rules of literal mutation, the soft sound of m ought to be v, and not f; nevertheless, irregular changes of this kind are common in the Latin. The poverty of several modern languages is seen in the adoption of this term, for want of an original one †.

afterwards to *ant*. The Dutch name is *ahnt*, and the German *amiese*, both of them, apparently, from the same root, whatever it be. Without subscribing implicitly to that above suggested by Geirion, its ingenuity may be admitted; and it cannot fail to be observed, how well it agrees with the proverbial activity of this industrious insect. Yet, if “ant” be really a contraction of *amett*, Geirion’s hypothesis must fail as far as that word is concerned, however correct it may be with respect to the subsequent names. And there seems much probability in the conjecture respecting “emmet,” of the etymology of which word English writers give no satisfactory account, any farther than that it is of Saxon origin.—ED.

* The Dutch term is *pismiere*, from which, perhaps, the English name has its immediate derivation.—ED.

† The word *formica* furnishes a singular illustration of the wild theories, in which etymologists too often indulge. Servius tells us very gravely, that this insect was so called, “*quòd ferat micas farris*,” and he quotes, as a proof, the following passage from the *Æneid* of Virgil:—

Ac veluti ingentem *formicæ farris* acervum
Cum populant.

Vossius, in his *Etymological Dictionary*, cites this vagary, and appears to assent to it, while he doubts the presumed, and only probable, derivation from the Greek *μυρμηξ*, because, forsooth, the Latin word, in its commencement and termination, assumes a form somewhat different, as if numberless instances of similar changes were not to be found. The etymology of Servius, above cited, brings to mind one of the same nature, which occurs in the work of a profound German doctor on the nature of dead bodies, published in 1709, wherein the erudite author derives the word *cadaver* from the three Latin words *caro data vermibus*, of which, he says, *cadaver*, by retaining the first syllables only, is an abridgment. Servius’s etymology of *formica* is not more probable, and is much less ingenious.—ED.

The root of *μυρμυρ* may most probably be *μυρ*, which, by good authority, is said to be an old name for the sea in the Greek, as it still is in the Welsh, *myr* being the aggregate plural of *mor*; and the reason of its being applied to the sea will appear most applicable, by identifying it with the Welsh appellative. In the Greek, too, *μυρμυρ* was dialectically turned to *βυρμυρ*, by which change was probably expressed the soft sound of *m*, the *v* not being a sound in that language; as in Welsh we say *tros y mor*, over the sea, *tros vor*, over sea, or over a sea*.

The primitive word, from which are derived the most general Welsh names for the ANT, is MOR, abstractedly implying *motion*; and it is the common appellative for the sea, and, in its plural form, for ants, and, sometimes also, for time: and it is so used, because motion is the distinguishing characteristic of those things. By inflection of the vowel *mor* becomes *myr*, which is an aggregate plural: and it is in the plural form that the Welsh names for the ant are generally used, with the exception of *dyban*, *dybanan* †, and *crugiad*. To denote a single ant, the terminations *yn*, *en*, and *an* are affixed to such plurals, and by which are respectively expressed the genders of masculine, feminine, and neuter; and the plural names, which may be so modified, are the following:—

Morion, myrion, morrug, bywion, mywion.

They form the singular, as before mentioned, thus:—

Morionyn	Myrionyn	Morrugyn	Bywionyn	Mywionyn.
Morionen	Myrionen	Morruken	Bywionen	Mywionen.
Morionan	Myrionan	Morrugan	Bywionan	Mywionan.

* The Greek lexicons derive *μυρμυρ* only from *μυρμος*,—a word, according to Hesychius, of the same signification,—without giving us the root of the two names, which appears to be here happily supplied by Geirion. And it cannot be questioned, that many of the primitive roots, still retained in Welsh, and of which *mor* is an example, once existed in the Greek also, but were gradually lost in the progressive refinements, which that polished tongue underwent. *Μυρμυρ*, which is the Æolic dialect, was varied, by the Doric, into *μυρμαξ*, as we find it used by Theocritus in his 9th Idyl: and it is sometimes written *βυρμαξ*; which affords one instance, among many, of the initial mutations still common to the Welsh language.—ED.

† *Dybanan*, a derivative of *dyban*, an ant, signifies a mechanic or artist, and agrees well with the peculiar qualities of the insect under consideration, than whose instinctive ingenuity there is nothing in the whole range of natural history more truly wonderful. The instances, related of it in Huber's admirable treatise, almost exceed belief.—ED.

Thus, Mr. Editor, you have, here exhibited, upwards of twenty names and variations of names, all characteristic of that little emblem of activity, the ant, not only as an instance of the copiousness of the Welsh, but also as preserving the parent words illustrative of its appellations in other languages both ancient and modern.

Jan. 8th, 1821.

GEIRION.

WELSH MUSIC.—No. X.

To the EDITOR of the CAMBRO-BRITON.

SIR,—I shall now notice the remainder of the airs contained in the old book, which I named in my last.

“Farewell Abel Solomon” and “Moses Solomon.”—The names of these airs bear nothing analogous to Wales; yet the melodies are truly Welsh, particularly the first, which is a most elegant and beautiful composition, commencing in the *minor* key of A, then changing (like *Morfa Rhuddlan*) to the relative *major* and finishing in the *minor*. This tune is particularly well adapted to mournful songs. “Moses Solomon” is an energetic air, but too extended in its compass for any voice; yet the Pennillion-singers would contrive to follow the harp, sustaining notes, and chaunting on the 5th of the key, while the harper pursued, *ad libitum*, his varied path.

“Burstoy.”—Here I am again at a loss for a definition of the name of this tune; most likely it belonged, originally, to some house. The air is in 3-4 time, and in the style of *Lwyn Onn*, but by no means so agreeable, nor so well calculated for singing.

“Triban,” or *the Triplet*.—It is rather a paradox to call a tune, written in common time, or four crotchets in a bar,—a Triplet;—but so it is here. The character of this air is majestic—and not tripping—something in the style of “Sweet Richard*.”

“Sawdl y Fwch.”—*The Cow’s Heel*.—Jones gives this tune quite differently in his collection; in fact, there is scarcely any similarity between them, and the only way I can account for it is, that the cows were of a different breed! I give the preference, however, to Mr. Jones’s edition.

* See No. 16 of the CAMBRO-BRITON, p. 170, for Mr. Parry’s description of this air.—ED.

“Breuddwyd Davydd Rhys,”—*Davydd Rhys's Dream*.—This is a most delightful dream, (not inferior to Moore's “Love's young Dream,”) and extremely well adapted to an amorous ditty.

“Rogero.”—I am once more at fault. Who master Rogero was I cannot imagine; I can only find one of that name in W. O. Pughe's *Cambrian Biography*, namely, “Syr Roger Ofeiriad, a Poet and Divine, who flourished between 1560 and 1600.” The melody is not much known, I believe; nor does it partake much of our characteristic simplicity.

I remain, Sir, your obedient Servant,

Newman Street, Jan. 15th, 1821.

JOHN PARRY.

MABINOGION.

FREQUENT allusions have been made in the course of this work to the MABINOGION, or Juvenile Romances, which are, unquestionably, among the most curious, as well as the most ancient, remains of Welsh Literature. The origin of fictitious history has, of late years, undergone much able discussion;* and it has been satisfactorily ascertained, that this species of writing had its origin in a state of society long antecedent to that, in which the chastening influence of civilization had its natural effect on the operations of the human intellect. Romantic fiction, indeed, to speak more accurately, had its source in the heart, and was rather the offspring of natural feeling than of studied reflection. Hence, in the most remote ages, and in countries most widely dissevered, these sportive sallies of feeling and imagination have been found to prevail. But it was, chiefly, among the solitudes of hills, dells, and forests that the Genius of Romance found her most congenial abode: here it was she conjured, around her, her brilliant visions, and peopled the neighbouring wilds with a thousand fantastic creations. The woods of America†, the Scottish highlands, and the mountains of Wales have alike borne testimony to the truth of this observation.‡

* In this respect Mr. Dunlop's work holds, perhaps, the first rank: there is also a very interesting article on the subject in the 41st Number of the *Quarterly Review*.

† The national tales of Peru, which form the foundation of Vega's work, are well known.

‡ This species of fiction was, indeed, common to the Celtic nations; and from whom, it has been supposed, the romances of the middle ages were ori-

In most countries, however, the Goddess of Fiction wore, in her infancy, the garb of the Muses: in Wales alone she seems to have assumed a more sober attire. But it has before been remarked, that in this respect the early literature of the Cymry differs, apparently, from that of all other nations*: their poetry is history, and their prose is romance†. None of the writers, by whom the subject of romantic fiction has been discussed, have been aware of this peculiarity; and few, if any, have known of the existence of those ancient tales, which have descended to us under the title prefixed to this article, although in antiquity, as well as in the characteristic merit of this species of composition, they may vie with most others, that have acquired so well merited a celebrity.

In the thirteenth Number of the CAMBRO-BRITON a short but interesting account of these tales, by Mr. Owen Pughe, was extracted from Mr. Gunn's edition of Nennius, and to which it is only necessary to add here, that they exist, for the most part, in MSS. of ancient date, and some have been traditionally retained in the memory of the oldest inhabitants. The subsequent tale is translated from the Red Book of Hergest, in Jesus College, Oxford, where several more of these interesting remains are preserved. Mr. Owen Pughe, as intimated on a former occasion, is preparing for the press a complete edition of the MABINOGION with illustratory remarks: and in the mean time the following specimen is offered, because, as having already appeared in the Cambrian Register‡, it cannot be considered to interfere with Mr. Pughe's patriotic design. In the translation here given, however, will be found an occasional variance of diction from that previously published.

* * *

ginally derived. A Cornish tale of this description is preserved in the *Archæologia Britannica*.

* See CAMBRO-BRITON, vol. i. p. 216.

† The word *Romance*, as is well known, is derived from the language of that name, which was formed, on the overthrow of the Roman empire, by a union of the Latin with the Teutonic dialects of the Goths and Franks. True, as well as fictitious, history was originally written in the *Romance* tongue, but, in process of time, the latter only. The *Romance* was the parent of the Italian, French, and Spanish tongues, and was the language, in which the famous songs of the Troubadours were written. On this account, perhaps, it happened, that, for some time afterwards, every poem was called a *Romance*. The language has become extinct about seven centuries; and, with the exception of the songs of the Troubadours, there are scarcely any remains of it.

‡ Vol. i. p. 177.—The scarcity of this volume may be received as a sufficient apology for occasionally reprinting some of the articles it comprises.

THE TALE OF PWYLL*.

Pwyll, Prince of Dyved, was lord of the seven provinces of Dyved. Once upon a time he was at Arberth, one of his chief palaces, when he formed the resolution to go out a-hunting; and the part of his territory, on which he intended to sport, was the valley of Cuch. Accordingly, he set out the same night from Arberth, and arrived at the head of the grove of Diarwya, where he remained for that night. The next morning, at break of day, he rose, and went to the valley of Cuch to turn out his dogs beneath the wood. He sounded his horn, and began to enter upon the chase, following his dogs and separating from his companions. And, as he was listening to the cry of his pack, he could distinctly hear the cry of another pack, different from that of his own, and which was coming in an opposite direction. He could also discern an opening in the wood towards a level plain; and, as his pack was entering the skirt of the opening, he perceived a stag before the other pack, and about the middle of the glade the pack in the rear coming up and throwing the stag on the ground. Upon this he fixed his attention on the colour of the pack without recollecting to look at the stag; and of all the hounds in the world, he had ever seen, he never saw any like them in colour. Their colour was a shining clear white, with red ears: and the whiteness of the dogs and the redness of their ears were equally conspicuous.

After this he came up to the dogs, and, driving the pack away, which had killed the stag, he enticed his own pack on. And, as he was doing this, he observed a knight coming after the pack, on a large dapple grey horse, with a bugle horn round his neck and a hunting dress of dark brown woollen cloth. The knight, upon this, came up to him, and addressed him in this manner. Ha, prince, said he, I know not who thou art, and will not, therefore, bid thee welcome. What, then, replied the other, thou art, perhaps, of a rank, to which I might not aspire. Truly, rejoined he, it is not the privilege of my rank, that deters me from addressing thee. Then, prince, said Pwyll, what is the

* Pwyll means, in Welsh, prudence. The name occurs as the hero of two or three other tales, and is, occasionally, to be found in the Welsh pedigrees, particularly in Pembrokeshire. He is also recorded as the son of Meirig, king of Dyved or Dimetia, during the former part of the sixth century: his life, as far as we know any thing of it, is, therefore, a mixture of fable and history.

cause? Between God and me, replied the other, thy own ignorance and thy own impoliteness. What impoliteness, prince, resumed Pwyll, hast thou seen in me? I have never witnessed a greater want of politeness in any one, answered the other, than to send away the hounds, that had killed the stag, and set thy own pack on him. That, said he, was a want of politeness; and, though I may not take my revenge on thee, between God and me, said he, I will cause thee to be disgraced more than the value of a hundred stags. Ah, prince, replied Pwyll, if I have done thee an injury, I will purchase thy friendship: In what manner, said the other, wilt thou purchase it? According to thy rank, answered Pwyll, but I know not who thou art. I am, rejoined the other, a king wearing a crown in the country, from which I come. My lord, said Pwyll, I salute thee, then: and what country dost thou come from? From Annwn*, said the other; I am the Silver-tongued King† of Annwn. My lord, said Pwyll, in what way shall I obtain thy friendship?

This is the way thou mayst obtain it, said the other; there is a person, whose dominion is opposite mine, that makes war continually on me, and this is Summershire‡; a king of Annwn. By freeing me from his attacks, which thou canst easily do, thou shalt obtain my friendship. Then will I do with pleasure what thou desirest, answered Pwyll; only inform me, how I may accomplish my purpose. I will, replied the other; this, then, is the way: I will form a strong alliance with thee;—and thus I will

* Mr. Davies, in his "Celtic Researches," p. 175, considers *Annwn* to "imply, figuratively, the condition of the dead or the infernal regions, which comprehended the *Elysium* and the *Tartarus* of antiquity." And, in support of this opinion, he quotes the proverb, "*Nid eir i annwn ond unwaith*"—There will be but one journey to hell,—and, likewise, the common expressions, *Cwn Annwn*, hell-hounds, and *Plant Annwn*, children of the deep, certain wandering spirits. Mr. Owen Pughe, on the other hand, gives it as his opinion, in the *Cambrian Biography* (p. 289), that the words, as used in this tale, refer to "some part of the torrid zone, of which the Britons had preserved some faint tradition from an early period;" and he farther considers it to be "the place, to which Gavran and his men went in the beginning of the sixth century," as recorded in the *Triads*.—See *CAMBRO-BRITON*, vol. i. p. 124. *Annwn* means, literally, a bottomless gulf, and Dr. Davies, in his *Dictionary*, explains it also to mean the *Antipodes*. The Irish are said to have, anciently, called their country by the name of *Annun*, or *Annain*.

† The name, here translated "Silver-tongued King," is in the original *Arawn*.

‡ The original word is *Hangan*, of which Summershire is a literal translation.

do it. I will place thee in my stead in Annwn, and thou shalt bear my form and likeness, so that neither page of the chamber, nor officer, nor any other attendant shall know but thou art I. And this, said he, shall continue until the end of the year from to-morrow; as we shall then meet again in this place. So, said Pwyll, since I am to be there until the expiration of the year, by what mark shall I know the person, of whom thou speakest? A year from this night, replied the other, there is an appointment between him and me on the course; and be thou there in my person. The first blow thou givest him he shall not outlive; and, if he ask thee for another, give it not, how much soever he may entreat it; for, were I to give him a second blow, he would contend with me as well as ever the following morning. So, said Pwyll, what shall I do as to my own country? I will cause, said the king with the silver tongue, that no one in thy dominion, man or woman, shall know but that I am thou; and I will take thy place. Joyfully, then, replied Pwyll, will I proceed. Without obstruction, rejoined the other, shall be thy journey: nothing shall oppose thee until thy arrival in my country, and I will forward thee on thy way.

He, accordingly, accompanied Pwyll till he saw the court and inhabited region around it. This, said he, is the court and the country to be in thy possession; enter the palace, there is no one in it, that will suspect thee; and, according as thou shalt see the service of the court, thou wilt become acquainted with its customs. Pwyll then approached the palace, and in it he could perceive dormitories, and saloons, and chambers, all in the fairest order, that had ever been seen: and he repaired to the saloon to undress. There came boys and young men to assist him; and all, according to their duty, made their obeisance to him. Two knights came also to take off his hunting dress: and the saloon was put in order. He, afterwards, saw a family with attendants: the most splendid and most decorous retinue approaching, that had ever been witnessed, and with them the queen, the fairest woman possible, clothed in a golden dress of shining silk. Upon this they all went to wash themselves, and repaired to the tables, where they sat down in the following order:—the queen was on one side of him, and his lord in waiting upon the other. And he began to converse with the queen; and he found her the most unembarrassed and most lady-like both in discourse and behaviour of any woman he had ever known. They then partook of the

repast, and enjoyed songs and festivity: and of all the courts Pwyll had ever seen this was most bountifully supplied with viands and liquors, and with vessels of gold and other princely ornaments.

* * * * *

The year passed away in hunting, songs, festivity, games, and friendly conversation until the night fixed for the combat. Every one, through the whole kingdom, recollected the appointment for that night. And Pwyll came to the place assigned, accompanied by the select men of his dominions; and, when he had arrived, a knight rose and spoke thus:—Good people, he exclaimed, listen attentively to the cause of these two kings, between whom this meeting takes place. The cause is between them both individually, each having a claim of territory on the other. You may all, therefore, remain unconcerned, and leave the decision to themselves.—Upon this the two kings approached one another in the middle of the course and encountered: and upon the first onset he, that was a substitute for the silver-tongued king, struck the middle of Summershine's shield, so as to split it in two, and broke through the armour, thereby bringing Summershine off his horse to the ground, save his arm and spear, and having received a mortal wound. Ah, prince, said Summershine, why didst thou seek my death? I urged no claim upon thee: nor do I know of any cause, why thou shouldst slay me. But, for God's sake, said he, since thou hast begun, complete thy task. No, prince, replied the other, there may now be a possibility of repentance for what I have done: let who will kill thee, I will not. My good and faithful people, said Summershine, bear me hence: my death is decreed,—no longer have I the means of supporting you.—You too, my good people, said the substitute for the king with the silver tongue, take your reward*; and know, who ought hereafter to be my subjects. Our liege, exclaimed the people, we ought all to be so; for thou art now the sole king over Annwn. Well, said he, it is right to receive him, that comes submissively; but who-soever comes not humbly must be compelled by force of arms.

Upon this, Pwyll began to receive the homage of the people, and to subdue the country: and by the following day, at noon,

* The word in the original, here rendered by "reward," is *cyfarws*, which, Llwyd says, denotes properly a favour bestowed on some public or solemn occasion; and it seems to be above used in that sense. In the Laws of Hywel it has the meaning of "yearly wages," and is translated *merces* by Wotton.

both kingdoms were in his possession. And, thereupon, he departed according to his agreement, and came to the valley of Cuch. When he arrived there, the silver-tongued king was ready to receive him: and much joy did each feel on the occasion. Well, said the king with the silver tongue, God reward thee; I have experienced thy friendship. Yes, replied Pwyll, when thou returnest to thy dominions, thou wilt see what I have done for thy sake. For what thou hast done for me, rejoined the other, may God reward thee!

Thereupon, the king with the silver tongue restored to Pwyll, prince of Dyved, his form and likeness, and also resumed his own; he then set off towards his palace in Annwn, and enjoyed great delight in revisiting his people and family; for he thought the time long since he had seen them. They, on the contrary, had not known of his absence, and were not more surprised at his return now than formerly.

* * * * *

Pwyll, prince of Dyved, came also to his dominion and country, and entered into inquiries of the good people of his realm respecting his government of them during that year compared with former times. Never, liege, they said, was thy wisdom so conspicuous, never hast thou shewn thyself so amiable a youth, at no time hast thou been so liberal in the diffusion of thy riches; thy government has never been better than during this year. Between God and me, said he, if any thanks are due from you, it is to the person, that was with you; for thus the matter has been. And Pwyll then explained the whole to them. Truly, liege, they replied, we owe thanks to God, that thou hast acquired such an alliance, and that we have had such a government for that year,—a continuation of which, we hope, thou wilt not deny us. Knowingly I will not, as God is my witness, was the reply of Pwyll.

From that time forward the two kings began to strengthen the alliance between them; each sending the other horses, greyhounds, hawks, and such other presents as, they thought, would be mutually pleasing. And, in consequence of his residence that year in Annwn, and of his governing so prosperously, and uniting both kingdoms in one by a single day's exertion of courage and warlike skill, the name of Pwyll, prince of Dyved, was lost; and he was, thenceforward, styled Pwyll *Pen Annwn*, or head of the world unknown*.

* The passages in this tale, above supplied by asterisks, are omitted, as

SKETCHES OF SOCIETY.

POPULAR SUPERSTITIONS OF THE WELSH.*

To the EDITOR of the CAMBRO-BRITON.

SIR,—Agreeably with a promise, made at the conclusion of my former communication on this subject, inserted in the ninth Number of the CAMBRO-BRITON †, I proceed to transcribe from Mr. Jones's entertaining and singular work some of the tales, with which he illustrates the actions and qualities of the different sorts of spirits. He has classed them under different heads, and the first, which I copy, are those relating to

GHOSTS, GOBLINS, DEMONS, &c.

A Mr. Henry Llewelyn, having been sent to Samuel Davies, of Ystrad Defodoc parish, in Glamorganshire, to fetch a load of books, viz. Bibles, Testaments, Watts's Psalms, Hymns, and Songs for Children, said, coming home by night towards Mynydd-ustwyn, having just passed by Clwyd yr Helygen ale-house ‡, and being in a dry fair part of the lane, the mare, which he rode, stood still, and, like the ass of the ungodly Balaam, would go no farther, but kept drawing back. Presently he could see a living thing, round like a bowl, rolling from the right hand to the left, and crossing the lane, moving sometimes slow and sometimes very swift,—yea, swifter than a bird could fly, though it had neither wings nor feet,—altering also its size. It appeared three times, less one time than another, seemed least when near him, and appeared to roll towards the mare's belly. The mare would then want to go forward, but he stopped her, to see more carefully what manner of thing it was. He staid, as he thought, about three minutes, to look at it; but, fearing to see a worse sight, he thought it high time to speak to it, and said,—“What seekest

not absolutely essential to its interest, as well as for other reasons, which need not be explained.

* The “Superstitions,” recorded in this article, if authentic, are not very creditable to the intelligence of our lower classes in Wales:—but it is some satisfaction to think, that none of them are of recent date.—Ed.

† Vol. i. p. 349.

‡ Near Clwyd yr Helygen, in times past, and near the place where the apparition was seen, the Lord's day was greatly profaned. It may be also, that the adversary was wroth at the good books, and the bringer of them; for he well knew what burden the mare carried.

“thou, thou foul thing? In the name of the Lord Jesus, go away!” And by speaking this it vanished, and sunk into the ground near the mare’s feet. It appeared to be of a *reddish ash colour*.

The Rev. Mr. Thomas Baddy, who lived in Denbigh town, and was a dissenting minister in that place, went into his study one night, and, while he was reading or writing, he heard some one behind him laughing and grinning at him, which made him stop a little,—as well indeed it might. It came again, and then he wrote, on a piece of paper, that devil-wounding scripture, 1st John, 3d,—“For this was the Son of God manifested, that he might destroy the works of the Devil,”—and held it backwards from him, when the laughing ceased for ever: for it was a melancholy word to a scoffing devil, and enough to damp him. It would have damped him yet more, if he had shewn him James 2, 19—“The devils believe and tremble.” But he had enough for one time.

Mary M——, living near Crumlin Bridge, and standing on the bridge one evening, heard a weak voice, like that of a person in distress, going up the river, saying,—“O Duw pa beth y wnaif fi—O Duw pa beth y wnaif fi*?” At first she thought it was a human voice of one in distress; but, while she *was considering to think* what the voice was like, a great terror seized her suddenly, so that she thought her hair moved, and she could neither stir backward or forward from the place where she stood; but, seeing her cousin standing in the yard belonging to the house near the bridge, she with great difficulty called unto her, who had also heard the lamentable voice,—and she came to her. When Mary M. reached the house she fainted. The voice, which she heard, was most probably that of some disembodied spirit, who had lived and died in sin, and felt the wrath of God for it: which will make all impenitent sinners cry at last.

GYPSIES AND WITCHES.

ONCE on a time two gypsies came to the house of Lewis Thomas of Llanharan, in Glamorganshire, when he was not at home, and, seeing his wife by herself, began to be bold and very importunate for this and that, which they wanted; but she, having a disliking to these sort of people, commanded them to be gone,

* O God, what shall I do? O God, what shall I do?

which they refused to do, till she took down a cudgel and threatened to beat them, (for she was a strong bold woman,) at which they went away muttering and promising revenge. Some night after, they heard something like a bowl rolling above stairs, from the upper end of the chamber to the middle, stopping awhile, then rolling down to the foot of the stairs. Upon this, Lewis Thomas said to his wife,—“ I believe the old gypsy be come to give thee a visit, dame.” Next morning, when the good woman arose, she spied on the floor the print of a bare foot without a toe, and dipped in soot!—and gone from the foot of the stair towards the door! The next day, when they went to churn, the cream soon began to froth as if it were turning to butter, but it did not,—though they churned much and lustily. They, at length, poured it into a vessel; whence, after it had staid some time, came a thick slimy cream above, and underneath it was water coloured with a little milk. They boiled the cream, *having a notion it would torment the witch*,—and they were no more disturbed that way.

About the end of the 16th century there lived in the valley of Sirtowy, in Glamorganshire, one David Ziles, or Giles, an honest, substantial freeholder. His house was often troubled by night with witches, who were very mischievous, destroying the milk, beer, &c. &c. In process of time one Hopkin David, a quaker, and by trade a turner, came there to work. One night, when he was there, the witches made a disturbance, and seemed to him as if they were meddling with his tools. He rose from bed, and went down stairs: there he saw them like so many *cats*, and, knowing what they were, spake to them, and asked one “ Who art thou, and what is thy name?” To which she answered,—“ Elor Sir Gaer” (Carmarthenshire Ellen). He then asked another “ Who art thou?” the answer was—“ Mawd anghyfion” (unrighteous Mawd). And the other answered,—“ Isbel anonest” (unjust Isabel), to which he boldly replied,—“ Unjust is thy work in meddling with my tools, thou evil one.” He severely reprov'd and threatened them. As they confessed themselves, and knew they were in danger of punishment, they did not trouble the house afterwards. This good the honest quaker did to a worthy and innocent family.

I remain, Mr. Editor,
Your's, &c.

T. R.

AWEN CYMRU.

A' th rodd yw athrwydd Awen.—EDM. PRYS.

ENGLYNION,

A GANT CYNDELW I OWAIN CYVEILIÖG*.

Gwirawd Owain, draw dra Digoll Vynydd,
Mor vynyeh ei harvoll:
O wîn cyvyrgain, nid cyvyrgoll,
O vedd; o vuelin ôll.

Gwirawd a'm daerawd, a'm daw gan rebydd,
A'm rhybuch o'i wen-llaw;
Peniadur câd, cêd wallaw;
Pen côr; pencerdd wyv iddaw.

Gwirawd á ddygyr o ddigawn atan,
Gwîn o bân, rân radlawn:
Yn llys, llês glyw, llyw Lleisiawn,
Yn llaw llew câd cyrn llâd llawn.

Gwirawd Owain llary, llawen yd rôddir
Yn y tir tu Havren,
A thraul hygar gw hagen;
A thraw y daw a Dygen.

Gwirawd Owain llary, llachar ei dervysg
Ar derfyn ei esgar,
Balch y daw yn llaw lluchvar,
Meddw ei thoryv, medd ei thoniar,

Gwirawd a 'n gwrthvyn, gwrth syr a lleuad,
Gan rwyv rad rudd vyhyr;
Am Hirvryn hirvraisc eryr,
Am Havren hyvryd gwên gwyr.

Ar law Owain hael, hawl dilyn gwrvalch,
Y mae gorvlwch eurin;
Anrhydedd gwyp arwedd gwîn;
Anreg brivdeg breienin.

* Arch. of Wales, vol. i. p. 234. An English translation will be found in a subsequent page.—ED.

Udd yssym heddiw ar geir;
 Nis arvaidd llew a dan lloer,
 Gwaew crwm yn nydd trwm, trwy fwyr
 Gwân fysg, yn eurwysg yn aer.

AWDL GYNTAV GAN HORACE*.

"Mæcenas atavis edite regibus," &c.

Mæcenas! hîl o deyrnawl ryw,
 Vy nglwys ogoniant ac vy llyw!
 Derbyniant rhai ddiwyrch lle
 Tros yrva gyrr cerbyd rhe;
 Ger âl i droi gan lychlyd rôd
 Ac ennil camp, eu mwyav clôd—
 Yr hwn, os trwy gyfredin lev
 I'r pênav urdd derchavir ev;
 Yr un, os yn ei heiniar-dy
 Yd Lybia pentyredig sy,
 Os ev â hofa dir ei dad
 Aredig, pob breninawl lad
 Nis huda hynt tra eigion ddwyn
 Val morwr, er o gafael mwy—
 Y maelier, ped â 'r fynig wynt
 Y tônau yn ymryson ynt,
 Gwladaidd bryd molianna ev
 Ar esmwyth hedd ei anwyl drev;
 Ar vrys cyvana long, er hyn;
 Can nid eill oddev angeu ryn—
 Gwîn hên yn yved boddawn bydd
 Dyn arall, neu yn diva dydd,
 Gorweddawl ar gysgodig vâ,
 Neu ger y darddell loew lân.
 I lawer yw gwersylliad llu
 Yn ddyddan, ac udganawl ru,
 A drud odorun rhyvel ereh
 Yn adgas byth gan vamawl serch—
 Ymbrova heliwr arwedd hin,
 Nad yw am gydredd gu yn vlin,

* English readers should be informed, that this is a translation of the first Ode of Horace; and the Welsh scholar will not require to be apprised of its merit.—ED.

Pa un ai ci á genyw hydd,
 Ai rhwyd gan vaedd rhwygedig sydd—
 I ti plêth eiddew, tal doeth ael,
 Yr anvarwoldeb vydd yn cael;
 Gwasgodiad ac yr oergled goed,
 Y tylwyth teg gan ysgawn droed
 Yn llâmu, ac ellyllon llwyn,
 A'm neillduant i o werin vwyn,
 Duwiesau cerdd na roddent vall
 I'r pibau ac i'r tannau pall;
 Ond, gyda beirdd os enwir vi,
 Vy mhên hyd ser á geisia vri. PRYDEINIAD.

ENGLISH POETRY.

TRANSLATION OF THE PRECEDING LINES FROM CYNDELW* TO OWAIN CYVEILIOG†.

Nunc est bibendum.—HOR.

Yonder, Digoll's hill beside,
 Owain's frequent horn‡ goes round,
 As, in never ebbing tide,
 Sparkling wine and mead abound.

* Cynddelw was among the most noted of the Welsh poets of the twelfth century, during the latter half of which period he is said to have flourished. He was, as appears from this poem, chief bard to Owain Cyveiliog; and his former fame may be inferred from the appellation of Cynddelw Brydydd Mawr, or Cynddelw the Great Bard, by which he was generally distinguished. There are about forty of his pièces preserved in the Welsh Archaology, and most of them of considerable length. The one here translated is among the shortest, and seems to have been composed on the occasion of some of those Bacchanalian festivities, not infrequent, as may be collected from other testimony, with the Princes of Powys, and particularly Owain Cyveiliog.

† Owain Cyveiliog was Prince of Powys during the close of the twelfth century: and he was not only a prince but a poet, as well as a general patron of the bards. A fine effusion of his muse, under the title of *Hirlas*, or the Drinking Horn, is printed in the Archaology, and versions of which, both in Latin and English, have already appeared. This poem confirms the conclusion, which may be drawn from the lines of Cynddelw, here translated, that Owain was one of the most convivial and hospitable of the Welsh princes. He died in the year 1197.

‡ The *Hirlas*, or drinking horn, was generally tipped with silver or gold:

Hither flows the precious stream,
 Gift of his fair hand to me:
 He at board and field supreme,
 I his chief of minstrelsy*.

Bounteous still shall he bestow
 Goblets crown'd with mantling wine:
 Lleision's warrior lord! I know,
 Teeming bowls will e'er be thine.

Gentle Owain, gladly still
 Swell thy cups near Havren's† side;
 Soul of mildness, liberal will,
 Still I see thy bounty glide.

Gentle Owain, though thy ire
 On the foe like lightning speed,
 Mead-horns thy brave host inspire,
 Thy full horns of generous mead.

Lo, the chieftain's sparkling store
 Circles 'neath the moonlight beam!
 Proud though Hirvryn's‡ eagles soar,
 Prouder we near Havren's stream.

Lo, it comes! the golden flask,
 Borne by Owain's bounteous hand;
 Splendid is the bearer's task,
 Richer boon no kings command.

But, see him now ascend his car;
 What foe, so lion-like, so bold,
 Shall dare, amid the thick'ning war,
 To strike, with fruitless lance, his mail of gold?

* * *

the one, here alluded to, appears to have been ornamented with the latter metal as well from an expression towards the close of these lines, as from the following in the poem of Owain Cyveiliog himself, adverted to in the preceding note:—

“Dywallaw di'r corn argynvelyn.”

Pour out the horn with the glistening yellow top.

* The original is *Pencerdd*, of whose office an account may be seen, in the *Laws of Hywel Dda*, in a preceding part of this Number.

† The Severn.

‡ The name of a mountain.

THE CANORION SONG.

A TRANSLATION OF "ERDDIGAN Y CANORION," IN THE
LAST NUMBER.

— *tristia vitæ*
— *Solamur cantu.* —

1

If to this great city, from meads far away,
Nor linnet*, nor lark, nor sweet nightingale stray,
But voices,—so wild and so tuneless their sound,—
Through street, lane, and alley are heard all around,
How pleasant, CANORION†, to see this kind band
Meet to cherish the strains of our old native land:
With our glass, harp, and song, then, content let us be,
While our hearts are all jocund, united, and free.

2

Let the wealthy take care of their gold and their gain,
Let the great still contend with our troubles in vain,
Let our parties still wrangle and clamour away,
While our state-menders brawl yet more loudly than they;
But we, blithe CANORION, our minds all at ease,
In harmony taste of life's joys as we please:
With our glass, harp, and song, then, content let us be,
While our hearts are all jocund, united, and free.

3

Ye minstrels, ye bards, ye of learning profound,
Come join us, where mirth and good humour abound,
For one age of sorrow two ages we gain,
While our melody vies with the lark's merry strain;
How sweet to remember the customs of yore,
And, like our forefathers, those customs adore:
With our glass, harp, and song, then, content let us be,
While our hearts are all jocund, united, and free.

* * *

* The original is cuckoo, a bird, which seems always to have been in great favour with the Welsh bards, though it is not very easy to discover for what reason, since it cannot have been for its musical qualifications. This partiality for the cuckoo reminds one of the Irishman in Joe Miller, who had all his life mistaken the owl for the nightingale.

† Literally, SINGERS. An account of the establishment of this Society appeared in Number 15. p. 141.

WALES.

METROPOLITAN CAMBRIAN INSTITUTION.—It appears from an advertisement on the wrapper of this Number, that an alteration has taken place in the subject proposed for the Prize Poem of this institution. Instead of a translation of Gray's "Bard," as originally intended*, the subject will now be the re-establishment of the Cymmrodorion: and the writer of the best Ode will receive a silver medal on the 22nd of May next, the Society's Anniversary. The project of an *Eisteddfod*, at the same time, as alluded to on a former occasion, appears to be relinquished, in consequence of the near approach of that, which is to take place at Carnarvon, and with the interest of which a previous meeting in London might possibly interfere.

According to a new regulation, the General Meetings of this institution will, in future, take place quarterly, instead of monthly, and the Meetings of the Council, instead of taking place, as before, every week, will be held, on the first Saturday in every month only.

James Evans, Esq. has recently been appointed Secretary to this institution on the resignation of Mr. Parry. * *

CYMMRODORION IN GWYNEDD.—A meeting of the Committee of Management of this society took place at Carnarvon on the 29th of December last, when it was resolved, that an *Eisteddfod* should be held, at Carnarvon, in the ensuing autumn, and that prizes and premiums should be given for the best productions on following subjects:

The ENGLYN.—"In memory of the birth of the first Prince of Wales of English blood (Edward 2nd) at Carnarvon Castle."

The AWDL.—"Minstrelsy."

The CYWYDD.—"The accession of the Family of Tudor to the throne of Great Britain."

First ENGLISH ESSAY.—"On the existence of the art of alphabetical writing among the Celts; and on the form and number of their characters."

Second ENGLISH ESSAY.—"On the ancient orders of Bard, Druid, and Ovate."

* See No. 15, p. 139.

The advertisement on the wrapper of this Number will explain the other particulars. It is but justice to add to this account, that the Joint-Secretaries, J. Goddard, Esq. and the Rev. J. Jones, evince an indefatigable zeal in promoting the patriotic objects of this institution, and in which they appear to be very ably supported by the nobility and gentry of that portion of the Principality.

Mr. Parry, editor of "Welsh Melodies," and the Editor of the CAMBRO-BRITON have been elected honorary members of this Society. The former gentleman is to conduct the musical department at the ensuing *Eisteddfod*: and from the able and unremitted exertions, which he made last year at Wrexham, there is every reason to anticipate the most beneficial result from his co-operation on the present occasion. And it may also be hoped, that the national spirit, which now seems to pervade every part of the Principality, aided by the patriotic activity of the gentlemen in Gwynedd, will cause the Carnarvon *Eisteddfod* to rival in interest either of the similar meetings, that have preceded it. * *

GWYNEDDIGION SOCIETY.—The following is a list of the Officers of this Society for the present year.

Llywydd (*President*) Mr. Thomas Jones, *Bardd Cloff*.

Rhaglaw (*Vice-President*) Mr. John Phillips.

Trysorydd (*Treasurer*) Mr. Edward Jones.

Cofiadur (*Secretary*) Mr. Owen Williams.

Bardd (*Bard*) Rev. Edward Hughes.

Llyfrwr (*Librarian*) Mr. James Davies.

Cynghor (*Council*.)

Mr. Edward Edwards.

Mr. Hugh Edwards.

Mr. E. R. Thomas.

Mr. Griffith Roberts.

Mr. Henry Jones.

The new appointment of Secretary and Treasurer took place on the resignation of Mr. Thomas Roberts and Mr. Thomas Edwards, by whom the duties of their respective offices had been so long and so creditably discharged.

CYMREIGYDDION IN LIVERPOOL.—The annual festival of this society took place at the Castle Inn on the 1st of last month. The chair was filled by Mr. O. Williams; and a numerous and respectable company attended on the occasion. The national accompaniment of the harp, to which, as usual, several *Pennillion*

were sung, enlivened the festivities of the evening; and the influence of the *Awen* was strongly evinced in several extemporary effusions of much merit. A learned address in Welsh from the Rev. John Richards of Anglesey, Critic to the Society, was read in the course of the evening; and, as on the former anniversary, the Rev. gentleman's erudition called forth the well merited applause of the meeting. In a word, the spirit, displayed by the members of this infant society, is highly creditable to the natives of Wales, resident in Liverpool, and is well worthy of imitation in other large English towns, where a similar observance of our national customs would not only help to unite our countrymen in a brotherly league amongst themselves, but would also

“—— bind them to their native mountains more,”
and thus contribute to the expansion of that patriotic flame, which has, at length, been so happily kindled in Wales. * * *

LITERATURE.

CYFRINACH Y BEIRDD.—It is well known to those, who have any acquaintance with our ancient MSS., that there exists, under the preceding title, a treatise, of considerable antiquity, on Welsh poetry, and, more particularly, on its prosody. Proposals have recently been made for publishing this work from a MS. in the possession of Mr. Edward Williams, the celebrated Bard of Glamorgan; the expenses of the publication to be paid by subscription, and the work to be put to press as soon as a sufficient sum is subscribed for that purpose. If the MS. of this treatise, in the possession of Mr. Williams, be similar to that under the same title in the Hengwrt collection, it consists of various tracts on grammar, rhetoric, and prosody, and cannot fail, therefore, to prove a rich treat to the Welsh scholar, and particularly to the votaries of the *Awen*. For, it is somewhat remarkable, considering the predilections of the Welsh for poetical productions, that no regular dissertation on the peculiarities of our national muse has yet appeared, with the exception, indeed, of the learned work of Dr. J. D. Rhys, which, however, does not come up to the full idea here contemplated. At all events, an English treatise on this subject is still a *desideratum*, and one which the publication, now proposed, is not meant to supply. Yet the materials, in which it will necessarily abound, must furnish a valuable accession to this branch of our national literature, and of which, it may be hoped, some future writer will avail himself, to illustrate, in a full and satisfactory manner, the particular cha-

racter of Welsh poetry*. For, at present, the *phenomena* it presents, as compared with the principles of the poetry of other countries, are entirely unknown beyond the boundaries of Wales; and even within them a perfect knowledge prevails only to a very limited extent. For these reasons it is extremely desirable, that the project, here noticed, should meet with every encouragement.

The Hengwrt copy of "Cyfrinach y Beirdd" was transcribed from a MS. of Gutyn Owain by the celebrated antiquary Mr. Robert Vaughan, and by whom it was enriched with several elaborate annotations, as well as some important additions, which might, possibly, be of service in the publication now contemplated. At least, the Hengwrt MS. ought to be previously consulted.

The proposals, alluded to in this article, originated at a sort of bardic festival, held, in the early part of last month, at the hospitable residence of the Rev. J. Jenkins of Kerry, whose truly patriotic ardour, and liberal exertions, in the cause of Welsh literature, so justly entitle him to be regarded as the Ivor Hael of the present day.

OBITUARY.

NOVEMBER.—22d, Mr. Owen Rees, of Haverfordwest.—27th, At Cardigan, aged 24, William Morgan Williams, Esq., of Tre-fach, Pembrokeshire.—29th, At Hieres, in the South of France, aged 43, William Shipley, Esq., eldest son of the Very Rev. Dean of St. Asaph, being accidentally killed by the gun of a peasant, who accompanied him on a shooting excursion, and which occasioned his immediate death.—*ib.*, At his residence in North Wales, Lord Viscount Kirkwall, heir presumptive to the earldom of Orkney, in his 42d year.—30th, At Dan-y-coed, Cardiganshire, aged 81, the Rev. Phillip Maurice, who had, for 45 years, been a diligent minister of the Independent Churches of Ty-'n-y-gwndwn and Ebenezer.—*ib.*, Thomas Jones, Esq. of Llandissilio, in the county of Denbigh.—DECEMBER.—2d, In London, Edward Corbet, Esq., of Ynyysymaengwyn, in the county of Merioneth, a gentleman, who had been long distinguished by his politeness and hospitality.—6th, At Neath, after an illness of two years, Mrs.

* In a letter from Mr. Edward Williams in the third volume of the Cambrian Register, p. 377, the venerable bard expresses his intention to write "a little treatise on the versification of Welsh poetry from the earliest ages, of which we have any remains, to the present day." He would do an essential service to his country by completing this patriotic design. The letter, here cited, was written in 1810.

Catherine Morgan.—13th, Miss A. Morgans, aged 22, of Penywern, near Aberystwith.—14th, At St. Ishmael's Vicarage, Carmarthenshire, William, second son of the Rev. John Griffiths, Vicar of that parish.—*ib.*, Mr. Briscoe, Sen., of Penley, Flintshire, aged 79.—At Pwllheli, aged 49, Mr. Lewis Humphreys, Tide Surveyor of that port.—20th, Richard Willding, Esq., of Llanrhaidr Hall, Denbighshire, aged 78, generally and deservedly esteemed for his amiable character and many private virtues.—24th, Thomas Meredith, Esq., of Brecon, aged 79.—25th, Mr. Edward Jones, of Denbigh, father of the Rev. Master of Ruthin School.—At Hereford, aged 78, the Rev. Samuel Beavan, Rector of New Church, Radnorshire—William Jones, Esq., of Groes, near Denbigh.—*ib.*, Robert Thompson, Esq., aged 55, of Tintern Abbey, in the county of Monmouth, a gentleman, whose integrity, honour, and charitable disposition had procured him the general respect of the country.—26th, Mr. Vaughan, of Gungrog, Montgomeryshire, aged 65.—30th, At Hakin, near Milford, Robert Robertson, Esq., Captain and Paymaster of the Pembrokeshire Militia.—31st, At Ludlow, Charles Rogers, Esq., of Stannage Park, in the county of Radnor, a gentleman distinguished by the possession of many moral and christian virtues.

INSTANCES OF LONGEVITY.

DECEMBER.—At Mold, Flintshire, Mrs. Mary Hughes, aged 96.—At Croes Hywel, Denbighshire, Mrs. Elizabeth Roberts, aged 102.—At Perthill, near Aberystwith, Mrs. Williams, aged 96.—24th, Mrs. Catherine Francis, of Tre Hywel, Pembrokeshire, aged 93; she had been a member of the Baptist connexion about 60 years.

ERRORS CORRECTED.

- No. 17. P. 210. l. 26. *for* "Chwl" *read* Chwi.—l. 32. *for* "lfafar *read* llafar.
 ——— P. 211. l. 7. *for* "adaw" *read* anaw.—last line of the Notes, *for*
 "Ænid," *read* Æneid.
 ——— P. 217. l. 2. *dele* the first "have."
 ——— P. 221, l. 16. *for* "Cretanau" *read* Coetanau.—l. 21. *for* "Gruffydd
 Cynan" *read* Gruffydd ab Cynan.
 ——— P. 222. last line, *for* "mince" *read* mincer.
 ——— P. 232. l. 227. *for* "ddoll" *read* ddol.

In this Number.—P. 253. l. 11. *for* "firemen" *read* freemen.